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Toronto Bible College

RECORDER

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甦へり給へり

"Er ist nicht hier,
Er ist auferstanden."

"Hy is hier niet, maar
hy is opgewekt."

"Onincs itt ő fel tamadott!"

"Hy is nie hier nie,
maar hy het opgestaan."

"Tema ei ole siin
vaid an üles tõusnud."

"He is not here but is risen"

Οὐκ ἔστιν ὧδε, ἀλλὰ ἠγέρθη

Edltorlal

"OH, FOR A THOUSAND TONGUES!"

"He is not here, but is risen" - (Luke 24:6). This was the message of the angel to the seeking disciples. It is the message today for a seeking world- He is risen indeed!

On the cover of this issue of the Recorder is reproduced the Easter theme in eight languages, seven of which are the mother-tongues of students at T. B. C.

Whatever the language, the message is the same:

"We preach Christ crucified, risen from the dead, and coming again to receive His own." It is this message that the Toronto Bible College proclaims; it is this message that graduates are giving around the world; it is the message the present students are preaching while learning.

During the first four months of the school year, more than 130 decisions for Christ were recorded by the students; not for self-glory, but as a testimony to the reality of the message that Christ proclaimed: "1 am the resurrection and the life; he that believeth in Me though he were dead, yet shall he live; and whosoever liveth and believeth in Me, shall never die."

We serve a risen Saviour. We preach a risen Christ. We await His triumphant return. But while we wait, there are those who have never heard. During this past year, graduates have joined the many now reaching men and women for Christ around the world; others have applied and are preparing to go. ....

But there are still many who have never heard "He is risen!" T. B. C. is training young people to "go into all the world to preach the Gospel to every creature". As you pray for and support Toronto Bible College, you are assisting in a great missionary outreach. Some day, "He is risen" will be preached and sung in the 1,000 tongues that still wait. Let us all have a share in hastening that day. Make T. B. C. part of your missionary outreach.

PRAYER FELLOWSHIP

For several years the T. B. C. Prayer Fellowship folder has been sent around the world, bearing prayer and praise items for the Lord's people.

Many wonderful things have happened THROUGH PRAYER. . We wish we could share with all, letters and comments regarding what "God hath wrought.

If there are prayer requests or items of praise that you would like to share with God's people, would you please send them to: T. B. C. Prayer Fellowship, 16 Spadina Road, Toronto, and they will be included in the next folder. Where possible, the dates, times and places will be noted, that everyone might pray intelligently.

Do you use the Prayer Fellowship folder? Do you feel that it fills a need? Write us today, with prayer or praise items and your comments. We are waiting to hear from you.

COVER

"He is risen" is reproduced on the cover in eight languages - English, Dutch, German, Estonian, Hungarian, Afrikaans, Japanese, and Greek. The first seven are spoken by students at T. B. C. Some are struggling with the eighth.

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Interdenominational »Evangelical«

Since 1894, T. B. C. has been training men and women for the service of the Lord Jesus Christ around the word. The Bible College is interdenominational in both faculty and student body, is evangelical and evangelistic in its teaching and outreach, and is based firmly upon the inspired Word of God. The doctrinal basis of the Toronto Bible College is: ■ 1. The Divine Authority and Plenary Inspiration of the whole Old and New Testament Scriptures. ■ 2. The Deity of our Lord Jesus Christ. ■ 3. The Doctrine of of the Trinity. ■ 4. The Fall of Man and his consequent Depravity and the necessity of the New Birth. ■ 5. The Atonement through the Substitutionary Life, Death and Resurrection of Christ. ■ 6. Justification by Faith in our Lord Jesus Christ. ■ 7. Regeneration by the Holy Spirit. ■ 8. Sanctification through the Word and the Holy Spirit. ■ 9. The Second Coming of our Lord Jesus Christ and the Resurrection of the Dead. ■ 10. The Eternal Blessedness of the Saved and the Eternal Punishment of the Lost.

...and Revival Came

(EDITOR'S NOTE: *In early* 1957 *T. B. C. was preparing for the Annual Missionary Conference. Under the student leadership of Dixie Dean, plans were well laid and all the mechanics of the conference attended to. But the students were burdened that there should be another dimension, a dynamic, a spiritual awakening that would make the conference the success that it should be.*

Chains of prayer were set up some weeks previous to the opening date, and in that atmosphere and with that preparation, the Lord worked. Before the conference began, the Holy Spirit began to search out the "hidden things that hold empire o'er the soul". Sin was dealt with, confessed and put away. Wrongs were made right; personality clashes, that insidious divider of those of "like precious faith", were resolved in prayer and true understanding; faculty, staff, students, churches and groups, all felt the impact of what God was doing.

The missionary conference was a wonderful climax to what the Holy Spirit was doing, as lives were yielded and dedicated to Christ.

This was no passing fancy, but a deep and true moving of the Spirit of God in our midst. And the effects are continuing.

We have heard from many sources how the Lord used this spirit of revival to touch others.

Perhaps the most stirring story has come out of Ecuador, South America. Dixie Dean and his wife Myra, who were at the heart of the revival, were called and commissioned of the Lord to Quito, Ecuador, to serve with the World Radio Missionary Fellowship, more popularly known as Radio Station H C J B *- the Voice of the Andes.*

In November, 1958, *Mr. Abe Van Der Puy was leading a staff meeting at Quito, and asked Dixie Dean to bring a brief message. Instead, Dixie felt constrained to tell what the Lord had done in his heart and at T B. C. When he had finished, the staff meeting which should have been a business session, developed into doing business with God. Thousands of miles away from the start of the revival, the Holy Spirit spoke and worked.*

We heard of the Lord's doings, and wrote to our friends at Quito regarding what had happened. Following are the replies of some of the H C J B *staff. They are published here, not to record what man has done, but to show what the Lord can do with man when He is given the opportunity.*

Perhaps you, like us, have hungered and thirsted for revival, a touch from the Lord Himself. If this account will drive us to our knees, and give Him the conditions in which He can work, then to Him shall be all the glory, honour and praise. For "if my people, which are called by My Name, shall humble themselves, and pray, and seek My face, and turn from their wicked ways; then will I hear from heaven and will forgive their sin, and will heal their land." (2 *Chron. 7:14).*

May we all be ready. D. C. P.

I

I am convinced that God will answer prayer for revival if faithful prayer is made toward that end. I base this statement upon two personal incidents in my life:

1. Two years of prayer at T.B. C., which were followed by the moving of God's Holy Spirit in February of 1957. I am sure that prayer had been made and continued many years before my student days at T. B.C., but I was drawn into the prayer circle during my second year while serving on the student cabinet, under the able leadership of Cal Fahrner. This prayer ministry was carried into our last year under the next student president, Bill Forrest.

2. The second personal incident took place on our field of service at Radio Station H C J B, Quito, Ecuador. Here, once again, I was drawn into a prayer fellowship of workers who were earnestly seeking God's revival power in their lives.

Shortly after arriving in Quito, the Lord clearly indicated to me that at the first opportunity I should share the revival blessing we received at T. B. C. with my fellow-missionaries. Thus when I heard on a Monday that I was to bring a message at our staff meeting on Wednesday, there was no doubt in my mind upon what I should speak.

Wednesday at 8:30 a few met in prayer, and as I had asked the Lord for a further seal upon His will, I was greatly strengthened and encouraged as those at the prayer meeting prayed especially for revival. The meeting started at 9: 15 with a few hymns, and then I was given opportunity to speak. I am grateful sometimes that I am not a good preacher, for I might have fallen into the temptation of doing something that would have brought glory to myself. What the listeners heard that morning was an account of the prayer meetings, confessions, and the making of things right with God and each other that took place at T. B. C. in February of '57. They heard how the five fellows who met for prayer found that God wanted them to put things right between themselves, and how, when that was done, God blessed their prayer time. They heard of students who were convicted of criticizing their teachers, and that had to be made right. They heard that the students found that it was the "small" sins that held back God's blessing: jealousy, gossiping, anger, backbiting. And they learned that these are not "small" sins in God's sight, but that they all come under the title of sin that God will not countenance.

The application of this message to us at Quito was Psalm 51, with special emphasis upon verse 6 - *"Behold Thou desirest truth in the inward parts".*

When the message was finished, our Field Director started to ask our group to go to prayer. Before he was able to finish, he was interrupted by one of our number who came to the front to unburden his heart. I have not the ability to describe what followed, but I trust that these personal testimonies will help you to share with us that which God did.

I would like to conclude with the following. What I have been privileged to see twice has left me with these unshakable convictions: First, we have only seen a tiny glimmering of what God longs to do in our lives and the lives of all His children. Secondly, if we really are ready to pay the price, repent, confess and forsake our sins, He will act. Thirdly, the way to revival is through unwavering, persevering, "faith-believing" prayer.

Dixie Dean.

II

The Apostle Paul had an ambition. When a Christian is determined to be and to do his very best for God, through God, he must have the same ambition. It is this: "THAT I MAY KNOW HIM, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death"~. This is just to say, "CHRIST IN YOU, the

hope of glory". When these keys are let rust, entrance is denied into the sacred, quiet garden called Soul's Centre, where alone the Master visits us, on invitation.

If it were not for the awful, fatal tendency of almost every Christian to lapse and slide, this need not be said. But "without Him we can do NOTHING" - but we often try to so do, and end up desperately needing the fresh revivifying of God the Holy Spirit. I only write this with much hesitation- I was on the point of saying 'no' to writing it - and with inward pain, because I must say that at a time of very great need and many problems we heard a simple account of how God had moved in irresistible power over a great part of a whole College. *"And fear came upon every soul"* (Acts 2:43);, certainly this soul; and, 10, His blessing was here too, forcing, but gently, to confession, inward, and spoken to others. Then after the surgery, the oil and the gentle dressing. Lord, may it never be as it was before! "It need not be", He said gently; "behold, I make all things new".

Leslie Archer, M.D.

III

God moved among us that day in a wonderful way. Now, four months later, we can look back and know that it wasn't just a thing of the moment, or some emotional pressure put upon us. I walked into the staff meeting a little late that day, and our speaker had already begun his message. Immediately I was alerted by the words "revival", "Holy Spirit", and as I listened I knew this was for me. Tears started flowing long before the speaker finished. How the testimonies of confession started, or by whom, I cannot tell you. All I can remember is that conviction gripped me in such a way that it was extremely difficult to cry quietly.

There was no announcement beforehand that Dixie Dean would speak that morning on the revival he witnessed at the Toronto Bible College. If there had been I would have been there on time. But the Holy Spirit knew just how much of the message I needed to hear. Some months earlier there had been a well-known Bible teacher among us for a week of meetings. I went to every meeting and sat on the edge of the pew, waiting for something that would give me the key I had lost to that spiritual lift I once knew-waiting for God to work a miracle in me. The last evening came, and I left the service disappointed because I was still the same as when I entered the night of the first meeting. Would I ever know real peace and joy again?

For several months before this particular staff meeting I had begun to feel down deep within me a longing to once again know the sweet fellowship with my Lord that I had once known. It was so buried beneath my weight of sin, beneath the anguish of my soul, beneath discouragement, despair, depression, that it seemed impossible that the longing could ever become a reality. During these long months of wandering there were times when I tried to read His Word and to claim His promises, to find the help that I knew I so desperately needed. But each time I tried, the old problems and difficulties faced me again, and down I went into the slough of despair. God had His back turned to me. He would not heed my pleading. He knew that I did not want to recognize my guilt, and could not help me until I did. I was very conscious of my need and spoke of it in general terms to a few friends at home, asking their prayer help. Others who knew more or less the problems and difficulties, took it upon themselves to pray for me. I believe that out of this prayer help came the longing of which I spoke earlier.

For me it was terrible to have to stand before the staff and pour out the things that had stood between myself and the Lord. I wasn't going to do it, even though my heart was breaking with the weight of it all, until our Director mentioned that perhaps it would be better if some of us would make our confessions public. Those words broke through to me, and I knew immediately it was what I needed to do. When I stood, the words, sobs and tears came pouring out. When I sat down I felt drained, and in that moment I felt the peace of God pour into my hungry, actually starved soul. Yes, I do know His peace and joy once again, and have a new appreciation for them.

Marge Lindman Hidalgo.

IV

For me to try to put down on paper the moving of the Holy Spirit of God in our midst during the past weeks and months would be folly. We can only try to note in passing a few of the wonderful indications that speak of His having swept through the lives of many of us here at this place

I must confess that I write these lines with a sense of hesitancy not usually noted in the writing of any article or item of news. I wonder how many well-meaning children of God will rapidly settle back and read all they can cOncerning the blessing of God in the lives of others, only to try to make that which they have read either conform to a pattern in their own lives, or to become the pattern through which they desire the Holy Spirit to work in them. God forbid that as you read these lines you should try to do either of these things, for both are drastic mistakes. I know, for I have been among the number for years who have read of the great revivals, the evidences of the moving of God in individual lives and groups and areas, arid have desired that God would work that way in me and in my colleagues. His blessed Holy Spirit will not conform to our patterns, but desires to do something for each of us that will bring into focus ONE PERSON ONLY. He will not even call attention to Himself, but Would cleanse every life of every believer for one purpose - that the magnificence and glory of the lovely Son of God may be clearly reflected before a world of sinners that will not otherwise see Him. He who made us so completely different from one another will use that same divergence of nature to glorify Christ before the heathen, and desires that we, as individuals, respond to Him.

However, from my own experience before God during these days, I am convinced that there are two essentials that must be present in every life if the Holy Spirit is to be able to produce His fruit there. The first is: HONESTY; the second: OBEDIENCE. . Even the heart of a Christian can be very deceitful, and make him think everything is as it should be when, upon really honest examination, the facts prove to the contrary.

For several weeks I had honestly been searching my own heart for the reasons behind a lack of any real power in my own life. The Lord had begun to reveal these things to me; among them I found that I had allowed an out-of-proportion schedule of "doing" to shorten and all but wipe out my quiet time with the Lord. This had, in turn, given birth to many other danger signals in my spiritual life, such as a lack of joy in service, an irritation over things that didn't concern me, and other things that immediately sounded in my ears when the Holy Spirit began to point them out to me.

One day, while reading a portion in the Book of Luke, my attention was called to something that referred me to Galatians 5:22,23: *"But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no legislation (or law)".*

The Lord used this wonderful passageof Scripture to begin a work of

housecleaning in my own life, and soon the opportunity came for a word of testimony as to what He had begun in me, one of His children, and a mighty needy one. That morning the Lord answered the prayers of many of us gathered in that little quonset hut on the grounds of H C J B, and in a wonderful way sealed to our hearts all that He had been doing in us for several days. Since that day several weeks ago, I have learned some precious lessons from His hand -lessons that, for some reason, my theology kept me from experiencing in days gone by:

I must "reckon myself to be dead unto sin" - whatever sin comes calling on me, at whatever hour of day or night. My relation to that thing has ended. I dare not give it room in my life. I had tried to do this over and over again, but each time there had been a measure of failure, and any failure at all is as complete as it needs to be to render the Christian helpless, and rob him of victory and joy. No, the blame is not with the Holy Spirit Who dwells within. I had tried to be victorious and how can that which is dead win any victories? So the second lesson I had to learn was to *yield*. That, by God's grace, I have done, and must constantly do. Then the victory comes, for it was purchased long ago at Calvary, and only needs to be brought down into my everyday experience. And to think that the Holy Spirit has been given to each of us for that every purpose - that we might live victoriously in Christ Jesus moment by moment. The enemy of our soul would keep us constantly living with our regrets, and always reminds us of our failures. If I start with my problem first and then try to bring His victory into it, *I've* already lost the battle. But when I start with Christ and His victory, and then come down to where the problem *was*, 'tis gone, for where victory is, *there* the battle has ended! *"But thanks be to God, which giveth us the victory through our Lord Jesus Christ"* (1 Cor. *15:57). "For whatsoever is born of God overcometh the world and this is the victory that overcometh the world, even our faith."* Beyond the confines of this day I cannot venture with this lump of clay. But I can and will commit my all into His faithful keeping - for TODAY. And tomorrow? In so short a time it shall become TODAY.

Vern Van Hovel.

V

As I look back upon God's wonderful working in our midst, certain outstanding characteristics come to mind:

1. The refreshing spontaneity of His moving. The time of confession and praise began very naturally with Vern Van Hovel's heartfelt testimony of God's dealings with him. After that the floodgates opened wide. Quietly, consistently, one staff member after another arose, and with perfect liberty opened his heart before the Lord and before his fellow-workers.

2. The variety of the testimonies and blessings. Some of our staff members made broken-hearted confessions; others spoke concerning new steps of faith being taken; still others praised the Lord from full hearts. There was nothing morbid or dreary about the reciting of spiritual experience. Above everything else there was a wonderful note of victory.

#. The encouraging after-effects. I have never experienced anything more precious than the day of prayer which we had a few day later. From early morning until late afternoon we sought His face-and it was sheer joy in Him. The hours flew by - there was no set schedule-yet we sang, testified, prayed as the Lord's Spirit directed in a wonderfully blessed way. I believe that the day of prayer and many profitable times with the Lord since have resulted in more victorious living for a good number of the H C J B staff. Praise His Name.

Abe C. Van Der Puy.

»JESUS« *in the midst ...*

DOUGLAS C. PERCY

From the darkness of Calvary to the dawning at the empty tomb; from the dread fear of the unknown to the sweet peace of His presence; from the barrenness of unbelief to the great declaration: *"My lord and my God":* this was the gamut that the disciples had run in less than a week.

What must have been in their hearts, as the disciples saw their Lord and Master hanging in shame and ignominy from the Romancross. And how broken-heartedly had they seen to His embalmment and entombment. Surely the end of all things was at hand, and the little band shut themselves up, in fear and trepidation, in an upper room, isolated and fearful of the future.

Then in rapid succession there comes a series of events whose wonder and glory visit us this glad Easter season. For to us, as to them, the empty tomb means not the end - but the beginning. And the resurrection declares again that Christ is ever with us to dispel fear, to establish fellowship, and to make us fruitful. Look at the resurrection appearances of Jesus, and like Paul we must say: *"that I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death"*

I. HE APPEARED TO DISPEL FEAR (John 20:19)

The word "peace" is a key word of the Christian faith for Christ came to bring *"peace through the blood of His cross".*

It is the peace of reconciliation, for man once an alien and the enemy of God, has been made nigh. That which separated has been put away, and man finds peace with God through the gift of God.

It is peace of heart, for when the sin question is dealt with, and the believer enters into eternal life, Christ's words: *"Let not your heart be troubled"* (John 14:1) become a real experience.

It is peace of mind. In the crises of life and the uncertainties of tomorrow, there is His own assurance that *"these things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer, I have overcome the world."*

All this is summed up in Christ's resurrection appearance and the words he spoke to the disciples, in the upper room: *Peace be unto you.*

And today, He still appears to the fearful and faint-hearted; to the distraught and the disturbed; to the sinner seeking salvation, and the believer seeking comfort. It is always ". . . came Jesus, and stood in the midst".

II. HE APPEARED TO PROMOTE FELLOWSHIP (John 20:24)

There is nothing on earth to compare with the Christian fellowship. From every language, country and colour, Christians are bound together by ties that cannot be broken

What joy there is in mutual love for the Lord and for one another. The barriers of denomination, the differences in doctrine, and the handicaps of language are done away with a firm handclasp and the early church greeting - *"Jesus Christ is Lord"*.

In this resurrection appearance Christ would expect the disciples to be TOGETHER.. Instead, He found Thomas missing. The fellowship of believers was broken by the missing member.

"F*orsake not the assembling of yourselves together"* not only at the commemorative seasons of Christmas and Easter, but at the weekly services, the mid-week prayer meeting, and the *"from house to house"* gathering of believers for prayer and fellowship: this is our privilege and responsibility.

The missing member of the fellowship misses much. Tell him of the blessing and help received, and he cannot understand it (verse 25) because he did not experience it. There is no substitute for experience. A short time before, Jesus asked Pilate: *"Sayest thou this thing of thyself,* or *did others tell it thee of me?"* (John 18:34), to point up the impossibility of a "secondhand religion". It took personal experience to establish Thomas (verse 27), and to cement the fellowship.

III .HE APPEARED TO MAKE THEM FRUITFUL (John 21:1-6)

The law of spiritual life, as is the law of physical life, is "fruitfulness", reproducing in kind. How much the disciples had to learn.

They sought to work alone, and found it impossible and fruitless. So quickly had they forgotten the presence of Christ that they followed Peter in his fishing venture as though to take up the old life again.

There can be no "going back" in the old way after meeting the resurrected Christ, for the new life is His life, sanctified and set apart for His will and purpose. The attempt to direct one's own life is evidenced by the darkness that enveloped them and the "nothing" for their effort (verse 3).

The barrenness of the life that would leave Christ out is evident in the petulance and misery that is evident in their reply to Christ's question as to the effectiveness of their work: *"Children, have ye any meat? They answered him, No"!* (verse 5).

There can be no question to the statement that we are saved to serve, but the service must be His and at His direction. For some who thus surrender to Him, it means a complete change: the mission field, the ministry, a new place of Divine appointment. To others it means "going back" to the same place, the same work, but under new management.

In this third resurrection appearance of Christ, the lesson is thrust home to us: where once there was failure and fruitlessness, there is now success and a mighty catch (verse 6). It was the same boat, the same net, the same water, the same place - but NEW ORDERS, NEW DIRECTION, NEW CONTROL. The secret is Jesus Christ Himself in the midst, loved and obeyed.

We who have received so much from Christ - salvation, peace, fellowship - have the privilege of doing something for Christ. "Bring of the fish" (verse 10), and lay the catch at His feet. "Come ye after Me, and I will make you to become fishers of men" is the fruitful service to which He would call us, and the joy that is ours in our love for Him. (John 21:12-17).

From the gloom of despair, the darkness of unbelief, and the fruitlessness of self-effort, the resurrected Christ led His disciples, and the subsequent record in the Acts of the Apostles witnesses to His resurrection power in them.

God grant that He may appear to us anew today and entering into the midst of our lives and our service make them effective as His *"witnesses both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth"*. (Acts 1:8).

"But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, *to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me. Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision."* (Acts 26: 16-19).

TORONTO INSTITUTE

of

LINGUISTICS

Toronto Bible College

JUNE 5th to JULY 3rd, 1959

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REV. T. R. MAXWELL, Secretary,

Toronto Institute of Linguistics,

16 Spadina Road, Toronto 4, Ontario.

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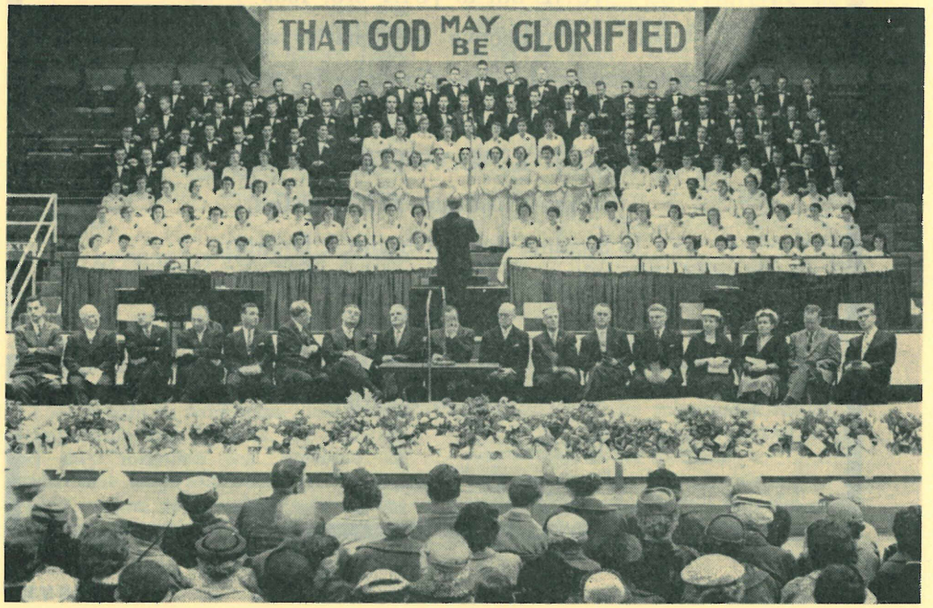
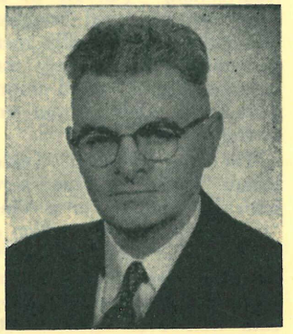
Annual Graduation Service

DATE:	*Fr'iday, April 24, 1959*
TIME:	*8:00 p.m.*
PLACE:	*Varsity Arena, Blo0r' St. & Bedford Rd.*
HEAR:	*The 165 voice Student Choir.* *The 36 voice Evangelistic Choir.* *Young People Give Words of Witness.*
SEE:	*The presentation of diplomas.* *The solemn service of dedication of young people to the service of Jesus Christ.*
BRING:	*A busload 0r' carload of young people to this Student Service of inspirational singing and witness.*
INFORMATION:	*Write the Field Secretary, 14 Spadina Road, 0r Phone WAlnut 1-5808.* *Special consideration given to groups of 25 01r more.* *loin the thousands who attend this service of witness to Iesus Christ.*



THE RESURRECTION

'In *Jobn's* GOspel



REV. JOHN HONEYMAN, B.A., M.TH.

John's account of the Resurrection (Chap. 20) is remarkable for thle dramatic order of events which it presents. The writer's chief concern is to set forth how faith in the Risen Christ was engendered in the hearts of different disciples. He shows that sorrow, fear, and doubt are overcome through faith in the risen and triumphant Lord. Uncertainty is transformed into certainty, sorrow into joy, fear into courage, and doubt into faith. So it is with all those who will submit to His transforming power.

In verse 1 the words concerning Mary Magdalene, *"she comes"* (erchetai), express a vivid historical present, and indicate the clarity with which John remembered this event which had occurred approximately sixty years before!

The poignancy of Mary's cry, *"They have taken the Lord ... and we know not where they have laid Him,"* is accentuated by the use of the Greek word "oidamen", which is translated *"we know"*. This word signifies *"knowledge with understanding"*, and suggests the nature of Mary's consciousness of loss and the grief that followed. Mary is a picture of frustrated devotion, but soon her grief was to be transmuted into an abiding joy. Christ can and does turn our darkness into light, and our night into day.

The actions of John and Peter as indicated in the Greek, are striking for what they

reveal of the character of these disciples. We note in verse 5 that John the contemplative one, stricken with awe and reverence, stops at the entrance to the tomb and *"glances"* (blepei) in anxiously, while Peter, the more practical person, hastily enters the sepulchre and *"scrutinizes"* (thorei) everything within.

Verse 7 is significant for the detailed evidence it offers regarding the Resurrection of Christ. *"Had the tomb been rifled, everything would have been in disarray; had the disciples removed the body - a Jewish libel current in John's own day-the wrapping would have been taken with it. John insists that all the evidence pointed to a deliberate act of resurrection."* (G. H. C. MacGregor). The word translated *"wrapped together"* (entetuligmenon) really means *"wound turban-like"* and clearly indicates that it was still as if wound around the head. This fact undergirds our understanding of the miracle.

The words "saw" (eiden), which means *"seeing with keen perception, i.e., with discernment"*, or as Vincent puts it, *"the knowledge of intuition and satisfied conviction"*, and *"believe"* (pisteuo), which implies *"a confidence which places 'reliance upon someone"*, together indicate that over against Peter's "sight" John had experienced a profound spiritual "insight" as he viewed the empty tomb. *"'The emptied and orderly grave convinced him of the Resurrection of Christ."* (Expositor's Greek Testament).

Verse 9 tells us that it was not an expectation founded on Scripture which prompted his belief in the Resurrection. For the disciples, Christ's death meant the end of all their hopes, and in the words of this verse we have *"John's explicit testimony that the Resurrection of the Lord Jesus, as a necessary fulfilment of Scripture, had not till now, when he was confronted with the proofs of the fact, dawned on his soul"~.* (George Reith). It is the fact of the *"empty"* tomb which has inspired many to believe, for the empty tomb witnesses to a *"living"* Lord whom death and the grave could not hold.

In the record of Christ's appearance to Mary Magdalene (verses 11-18) it is not suggested that John communicated his newly-found faith to her. Mary was left alone, her outward solitude fully reflecting the inner spiritual solitude which the loss of her Friend had created. Reluctant to abandon all hope she lingered in the garden, and *"as she stood as if rooted to the spot"* (Lange) she *"sobbed out her grief"*. The word "klaio" (sob or weep) is used of any loud expression of grief, particularly in mourning for the dead. In this connection it is interesting to note, in passing, that another word for *"shedding tears"*, i.e., "dakruo", is used only of Jesus Christ: *"Jesus wept"*. (John 11:35). The word "klaio" is indicative of the depth of Mary's despair felt most of all at the empty tomb.

While she was sobbing she *"peered"* (parakupto) into the tomb; i.e., with the long glance which hope and despair contrived to provide, she looked longingly, yet sadly, into the vacant sepulchre.

Following her conversation with the two angels, *"she turned"*, apparently conscious of a presence, and said, *"Sir"*; obviously not *"Lord"* here, for she thought that she was addressing the gardener. It was Jesus, and He said, *«Woman, why are you sobbing so, and for whom do you look?"* She answers, *"Oh, Sir, if you have taken Him away, tell me where you have put Him, and I will remove Him."* The word for *"remove"* (or "take away", A.V.) is "airo", and implies the bearing of a heavy load (cf. 19:17), and makes more vivid and touching Mary's offer to *"remove Him"* in order to give Him a fitting burial.. Then follows *"the greatest recognition scene in all literature - and one told in two words"*. (MacGregor). *"Mary"*, said Jesus. *"Rabboni"* (my Master), said Mary. In the first word *"Christ calleth his own sheep by name"*; in the second, Mary expresses, and in dramatic fashion, her profound satisfaction and joy. Her heart is greatly moved by the knowledge that He is alive.

As she utters the exclamation Mary makes amove forward as if to embrace Him but the Risen Lord forbids her with the words, *"Touch me not"*. Godet tells us that *"the verb 'hapto' denotes a touch intended not to hold the object, but to possess or enjoy it; to attach oneself to"*. The motive underlying the prohibition was stated by Christ: *"for] am not yet ascended to my Father"*. The verb "anabebeka" which is translated, "I' *am (not) ascended"*, is in the perfect tense, which implies Christ is really saying to Mary, "I *am not yet in the state in which* I *can live in communion with you; that will be achieved only when* I *ascend to my Father"*. Mary had thought that the "little time" of John 16: 16 was past, and that He had returned to remain with His own.

Instead, therefore, of living in the rapture of His bodily presence; in place of glorying in this moment of possession, as if Jesus were really restored to her, Mary is commanded to *"go"* and tell the disciples what He would do.

In verse 18 Mary Magdalene came and told the disciples that she had seen the Lord, and that He had spoken these things to her. Here is a telling picture of faith known, and faith hearing and obeying.

In these verses the Holy Spirit has clearly indicated something of the wonder of the miracle of the Resurrection, and the vivid manner in which Christ vindicated His claims and fulfilled His promises to His disciples.

T. B. C. *Grants Degrees*

For the first time in its long history, the Board of Governors and the Faculty of Toronto Bible College will grant the degree

Bachelor of Theology

at a special Convocation to be held in the College, on April 23, 1959, at 8 o'clock.

This will be the first class to graduate in the recently established degree courses.

Annual school prizes and graduate pins will also be awarded at the Convocation.

The Convocation will be limited to students, families of graduates and alumni executives only, due to limited seating capacity.

P0111ts for Preachers

A 1959 Portrait of our Living LORD!

Introduction: How wonderful if our world could see Christ as He really is this Easter! - not as a spirited martyr who died for a worthy cause, and needs our sympathy; not as a misguided patriot who met an untimely death; not as a weak, pathetic, emaciated figure whose life force was spent in a lost cause; but as the Redeemer, alive forevermore. This portrait of Christ as He actually is, appears in Revelation, chapter 1. Undoubtedly this is symbolic language, but how impressive!

1. His Head .....verse 14
2. His Eyes .....verse 14
3. His Feet.....verse 15
4. His Voice.....verse 15
5. His Mouth .....verse 16
6. His Countenance .....verse 16

The longer we contemplate this portrait the more marked the difference between the Christ of the Scriptures, and the Christ of modern speculation. Such contemplation leads us to follow John's example and to fall at His feet. (verse 17),

Three great verities emerge from this chapter, about our living Lord:

1. HIS DEATH GUARANTEES OUR FORGIVENESS FOR PAST SIN. (verse 5)
2. HIS CONTINUING LIFE GUARANTEES OUR VICTORY IN THE PRESENT. (verse 18)
3. HIS COMING IN POWER WILL PROVIDE ALL MEN WITH A VISION OF HIS GLORY. (verse 7)

Conclusion: This Christ demands a hearing, He deserves our allegiance; to spurn Him will be to seal your doom forever; to fall at His feet in wonder, love and praise, and to receive Him will secure your future forever!

Rev. D. A. Loveday, '37, Central Baptist Church, Brantford, Ont.

Evangellstic choir

The Evangelistic Choir, under the direction of Rev. W. H. Crump and assisted by Paul Maxwell, has had a wonderful schedule of meetings.

They have sung at Knox Presbyterian Church; Peoples Church; Garside Gospel Church, Hamilton; Central United Church, Hamilton; Hamilton Youth For Christ; Philpott Memorial Church, Hamilton; St. Enoch's Presbyterian Church, Hamilton; St. Andrew's, Humber Heights, Presbyterian Church; Danforth Gospel Temple; Avenue Road Church (C. & M.A.); Calvary Baptist Church, Oshawa; Peterborough Youth For Christ; Church of the Open Bible, Peterborough; Bethel Church, Kingston; and Forward Baptist Church.

Special meetings in Uxbridge carried a four-day schedule of evangelism.

For March and April the Choir will be at:

Mar. 1 (p.m.)	Ossington Ave. Baptist Church
8 (p.m.)	Glebe Road United Church
12 (p.m.)	Dedication of Gideon Bibles, Royal York Hotel
22 (a.m. & p.m.)	Church of the Redeemer, Niagara Falls, Ont.
Apr. 5 (a.m. & p.m.)	First Baptist Church, Waterloo, Ont.
19 (p.m.)	High Park Baptist Church
24 (p.m.)	Annual Graduation Service, Varsity Arena

The College has also sent out Trios, a Quartet and Soloists to fill many of the urgent requests for messages in music, witness and sermon. Here is a practical outreach for things learned at T.B.C. The Student Activities Department hums with the zeal and fervour of consecrated young people. It is a young church in action, and souls saved, backsliders restored and lives dedicated, attest to the reality of their work.

Gateway on safe

The annual yearbook is now on sale. Pictures and articles make T.B.C. memories live again for the Alumni, and will interest and challenge all others. The cost is only $1.75.

Limited supply. Secure yours by writing to:

The Alumni Secretary, 14 Spadina Road, Toronto 4, Ont.

Books

"... bring with thee the books ... " - thus did Paul exhort Timothy. How he delighted in the records of Scripture, and the books that edified! The T.B.C. Faculty are suggesting some books worthy of careful reading and study. If you would like to know of some in a particular field of study, write the Editor for more recommended titles.

THE AMPLIFIED NEW TESTAMENT

Zondervan Publishing House. Price, $3.95.

A splendid revision to accompany your A.V. Where the Greek may have shadings of translation, these are interpolated where they occur. A commentary in miniature.

A HANDBOOK OF CHRISTIAN TRUTH

By Lindsell and Woodbridge. Fleming H. Revell. Price, $4.00.

A one-volume treatment of the cardinal themes of the Christian faith. "The Bible"; "The Person and Ministry of Jesus Christ"; "The Doctrines of Salvation"; "The Believer's Life with God"; "The Believer and the Church"; are some of the ten sections dealt with. An excellent volume for Christian workers, teachers and laymen.

A GALAXY OF SAINTS

By Herbert F. Stevenson. Fleming H. Revell Company. Price, $2.50.

Twenty-five pen-portraitsof lesser-known Bible men and women, whose faith and life have been an inspiration to countless thousands of men and women. Such figures as Seth, Leah, Caleb, Asaph, Baruch in the Old Testament, and Nathanael, Barabbas, Epaphras, Epaphroditus, Onesiphorus and Demas in the New Testament, are presented as those from whom

invaluable spiritual lessons may be learned.

The last chapter, entitled "Paul's Portrait Gallery", is where admiration salutes the anonymous, and regard solicits affection for the lesser-known.

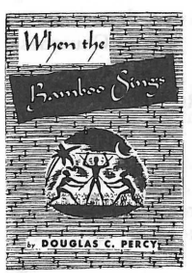
This book is very readable because it is interesting and informative.

THE SECRET OF RADIANT LIVING

By Simon Blocker. Wm. B. Eerdmans Publishing Company. Price, $2.00.

This is a book for discouraged and defeated Christians who have lost the joy and victory "that once they knew". Here are thirteen spiritual gems, each of which is freighted with loving and wise counsel drawn from many and varied personal experiences in the Lord. Some of the topics discussed are these: God is His Own Interpreter; A Christian in Wonderland; Facing Crises with Christ; Partners with God; Sources of Christian Joy. Each chapter has an appropriate poem accompanying it which adds much to the essence of the message. This makes an excellent gift for a Christian who has lost the joy of the Lord, or is going through "fiery trials", or for someone who knows something of both of these.

WHEN THE BAMBOO SINGS



by Douglas C. Percy. Zondervan Publishing House. Price, $2.00.

WHEN THE BAMBOO SINGS is a sequel to the prize winning novel, "HIDDEN VALLEY". It follows the missionary experiences of the young Canadian Dr. Bill McAdams, as he tangles with the primitive people and customs of Africa. The second part of the book deals with McAdams' personal battle in seeking the will of God for his return to Africa, and the conflict of romance in his life.

WHEN THE BAMBOO SINGS is a story based on the custom of beating men with bamboo rods to test and prove their manhood. It becomes a symbol to the young doctor who is called upon to prove his spiritual manhood. Here is a story that will thrill and challenge Christian young people, for whom the bamboo sings.

Alumni News

PERSONALS

DR. (Sp. '58) and MRS. (Sp. '58) K. DRESSER have been accepted by T.E.A.M. for service in New Guinea. Dr Dresser hopes to start a course in Tropical medicine in Sydney, Australia, in March.

■

REV. and MRS. (ELIZABETH GILLMAN, '40) DAVID WOODWARD (T.E.A.M.), are working as editors with the China Sunday School Association, in Taiwan.

■

MISS JO ROGERS, '53, returned to French West Africa (S.I.M.) on March 2. (Correction of prayer folder, March 6, 1959).

■

MISS MILDRED E. SEARY, '41 (E.U.S.A.), arrived home on furlough in October, 1958, from Bolivia.

■

MR., '57, and MRS. (LILLIAN DODHAM, '49) GRAY, have welcomed PETER BROWN, '58, to assist them in their work in Emmanuel Church, Bangalore, India.

■

REV. R. M. BOURKE, '48, who is serving the Peoples Mission in Kelowna, B.C., has been made Chairman of the Western Branch of Associated Gospel Churches.

■

MRS. (MAY RUSSELL, '28) ERNEST FROST (S.A.G.M.), is home on furlough from Northern Rhodesia. She and her husband arrived home in October, 1958.

■

REV. JOHN PROCTER, '16, Deputy Field Director of S.A.G.M. has been given the added responsibility of "Executive Director",

■

REV., '23, and MRS. (ELSIE WOOD, '24) CECIL K. DOLBY began their ministry in the Baptist Church in Campbellford, Ont., in January, 1959.

■

REV. AND MRS. JOHN ROBERTS, '49, commenced a pastorate in Noranda Baptist Church, Noranda, Quebec, on November 30th, 1958.

■

MR. GALVIN DADIAN, '58, is taking further studies at Knox College, Toronto.

PERSONALS

REV. GRANT SLOSS, '46, has been appointed Principal of the United Missionary Society Theological College in Illorin, Nigeria. His new duties commenced with the beginning of the School year in January, 1959.

■

MR., '58, and MRS. EDWARD BOOM, '58, are in Vancouver, B.C. where Mr. Boom is assisting at First Baptist Church.

■

REV., '35, and MRS. (MURIEL MILLER, '33) A. J. FUGELSANG have accepted a call to the Baptist Church in Hinton, Alberta, to pioneer a new work under the Alberta Baptist Conference.

■

MR., '55, and MRS. (DOROTHY AXT, '52) FRED ALLAN have been accepted for service in Brazil under U.F.M., and hope to *fly* in March to the Field.

■

MISS CAROL FARIS, '58, has been accepted for service in South America under Voice of the Andes, and is at present taking a year's course in Missionary Internship in Chicago, Ill.

■

MR., '38, and MRS. STEPHEN T. ROBINSON are in Kenora, Ontario, where Mr. Robinson is Principal of the Cecilia Jeffrey Indian Residential School.

■

REV., '29-'31, and MRS. (ROSE OLSEN, '31) R. E. BONNER, have accepted a call to the pastorate of the Baptist Church in Tiverton, Ont.

■

REV., '46, and MRS. (LYDIA CECILIA SORENSEN, '46) PAUL STORMS are in Hamilton, where Mr. Storms is Pastor of a new Home Mission Church, Calvary Bible United Missionary Church.

■

MISS HANNELORE KLEINHEINZ, '58, has been accepted by the S.I.M. for service in Africa.

■

MISS MURIEL HARMON, '26 (W.E.C.), sails May 15 from England for her field in Africa, after her time of furlough.

■

REV. GORDON MELLISH, '26, veteran Liberia Missionary, has been appointed Canadian representative for Baptist Mid-Missions, and is available for missionary conferences, seminars and meetings. His address is-769 Windermere Ave., Toronto, Ontario.

■

MRS. (DOROTHY LUTON, '24) RUSSELL GLAZIER (C.I.M.) returned with her husband to their field in Manilla in January.

■

MR. WILLIAM MACKEY, '56, has been appointed by the United Church as Industrial Chaplain to do industrial pioneer work in a new town site 190 miles north of Port Cartier, Quebec.

■

REV. KENNY EDWARDS, '58, has accepted a charge at Norfolk, Virginia, U.S.A.

REV. DOUGLAS CARNEGIE, '50-'52, was ordained into the United Church ministry in June, 1958. He has the Church at Valcartier Village, Quebec.

MARRIAGES

MISS FREDA PATTON, '47, to MR. KENNETH STEWART, on October 28, 1958, in Kemptville, Ontario.

MR. LeROY SOPER, '56-'58, to MISS DELLA NEAVES, on September 7, 1958, at Avenue Road Church, Toronto. MR. JOHN RICE, '60, was best man.

MISS THELMA WILD, '43 (U.F.M.), to MR. MARSHALL SOUTHARD, December 31, 1958, in Belgian Congo.

MR. DAVID FULLER, '53 (C.I.M. Philippines), was married April 9 to MISS BEVERLEY ERICKSON, of the same Mission.

MISS DOROTHY THORP, '51, Central Japan Pioneer Mission, to MR. DAVID BROOK of the same Mission, on July 25, 1958, in Karuizawa, Japan.

BIRTHS

In Toronto, on December 6, 1958, a daughter, Beverley Anne, to MR., '51-'53, and MRS. SAMUEL BURGESS.

To REV., '47, and MRS. EDVARD TORJESEN (T.E.A.M.), on September 4, 1958, a daughter, Jean Valborg, in Formosa.

To MR. and MRS. (ISOBEL FLEMING, '53) WM. MURRAY, a son William Thomas David, on December 15, 1958, in Calgary, Alberta.

To REV., '52, and MRS. DOUGLAS COOMBS, a son, Douglas Mark, on November 20, 1958, in Hamilton.

To DR. (Sp. '58) and MRS. (Sp. '58) KENNETH DRESSER, a son, Mark James, in Toronto, January 17, 1959.

A son, Charles Robert, to MR. and MRS. BOB WILLIAMSON, '56-'58, in Toronto, January 24, 1959.

DEATHS

MR. FRED DOUGLAS SPENCER, '51, at St. Michael's Hospital, Toronto, on January 1, 1959, of leukaemia, brother of SHIRLEY, '49, and ELIZABETH, '53.

MR. JACOB R. COBER, '11, in Toronto, on January 30, 1959.

MRS. W. W. SNEATH (ISABELLE RUMSEY, '20), in Queen Elizabeth Hospital, Toronto, February 1, 1959, mother of TORREY, '42-'43, '45-'46.

Readers, write . . .

For many years the College has sent the quarterly Recorder to over 7,500 on our mailing list. The readership is much larger, since nany of the issues go to couples and families interested in, or graduates of the College.

The Recorder has sought to give College and Alumni news, missionary articles, and Bible and inspirational studies. The aim is two-fold: to keep before the Christian friends the work of the school, and to help meet the need of the day by supplying spiritual, Scriptural and scholarly articles that are thoroughly evangelical.

How we wish we could poll each of our readers! But, alas, we cannot, and would solicit your co-operation.

Would you sit down and send us just a brief note that would help us in planning future issues, enlarged and more comprehensive, of the Recorder. The form on the back of this page, or a letter from you, would really be of help to us. This is the Lord's work, we are His servants and this uses His money, and we only seek the information that will make it more effective.

Don't put it off! Write us today, and we will seek to give you a Recorder that will be record of His faithfulness and love.

- EDITOR -

P.S. Please write

The Editor,

T.B.C. Recorder,

16 Spadina Road,

Toronto 4, Ontario.

I have been receiving the Recorder and would make the following comments:

- ☐ I read each issue.
- ☐ I like the Bible Studies most.
- ☐ I would prefer more news of the Alumni.
- ☐ I think that articles by Alumni members would help.
- ☐ There is not enough news of present school life and I'd like to read more.

I would like to see the following:

- ☐ Book Reviews.
- ☐ Helps for Preachers.
- ☐ Articles by Missionaries
- ☐ "Guest" articles by other than T.B.C. Faculty.

My other Comments are: .....

.....

.....

.....

I am

O Alumnus O Other

NAME .....

ADDRESS .....

.....

P.S. - Attached are some names of friends who I am sure would enjoy receiving the Recorder.